The Western Luminary.

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TERMS OF THE LUMINARY.

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FRIENDLY MONITOR.

"We all do fade as a leaf"

Such is our frailty, that we are compared to the withering grass, the drooping flower, and the fading, falling leaves. How striking the comparison between mankind and the fading leaf. Always exposed to the destroying whirlwind, and the desolating storm; always trembling upon the stalk, ready to fall; and at the longest, sure of being destroyed by the chilling blast of winter. It withers and falls to the earth. Such is man. How short his summer. He blooms awhile, fades and falls. He giveth up the ghost, and where is he? Where are the companions of our youth, in whose society we once passed so many hours? Where are parents, brothers and sisters? Alas! many of them have faded, and fallen, and left us to mourn their loss; though as it respects some of them, not as without hope. When we consider how many who set out in life with us have faded and fallen; we feel as though we could adopt the language of Job's messengers, and say, "I only am escaped alone to tell thee." Yes, and it is a wonder of mercy that we have escaped. And what returns do we make to the preserver of our life, for all his tender mercies? O ingratitude, how base!

Christians, you can rise above this gloomy scene, and view a fair spring approaching, when all the plants of righteousness shall shoot forth in immortal vigor, and forever bloom in the paradise of God; eternally free from storms and temptations. But, O sinner, is this fading, fleeting, dying world your only trust? Are its short lived pleasures all the happiness you know? Is this boisterous state your only portion? Then you are to be pitied indeed! Can you rest satisfied with such a poor portion as this? The chilling frost of death, and the long gloomy winter of eternity, are before you; which you must pass in eternal exile from the sun of righteousness; and from the only source of all comfort and happiness. Pass, did I say? No; it will ever be but beginning. O then, put your trust in God, for he changeth not. He only can support you through life, and death, and bless you forever. But refuse, and all the holy angels, nay God himself, cannot help you. The only way of salvation, and the easiest terms and the only terms are made known to you in the gospel; and if you refuse these, there remains no more for God to do but to punish you. "Turn then to the strong hold, ye prisoners of hope."—Ch. Mirror.

AN UNCONVERTED STATE.

How dreadful is the state of the unconverted! and how amazing their stupidity, that they can live contentedly in a state so many ways miserable! The pagan shipmaster was surprised to find Jonah asleep, when there was such a mighty tempest in the sea, that the ship was like to be broken; he came to Jonah, and said, "What meanest thou, O sleeper? Arise and call upon thy God, if so be that God will think upon us, that we perish not." Naturally, we are all in greater danger than Jonah, and equally insensible of it. On the brink of eternal ruin, the sentence is already gone forth, "Judgment is come upon all men (that is, all the unconverted) unto condemnation;" and nothing lies between them and everlasting destruction, but a poor, frail life, which God is provoked every moment to cut off. How is it that they can be satisfied in such infinite danger? "Have all the workers of iniquity no knowledge?" They act as if they had none. What stupifying potion have poor sinners taken, that they are insensible of the miseries under which they abor, and the greater misery to which they hasten! O Lord, awaken them lest they sleep the sleep of death!—*Extracted from the unpublished Writings of Lavington.*

HOW TO PREACH.

"I think truly," says Dr. Owen, "that no man preaches that sermon well to others, that doth not first preach it to his own heart. He who doth not feed on, and digest, and thrive by what he prepares for his people, he may give them poison as far as he knows; for, unless he finds the power of it in his own heart, he cannot have any ground of confidence, that it will have power in the hearts of others. It is an easier thing to bring our heads to preach, than our hearts to preach. To bring our heads to preach, is but to fill our minds and memories with some notions of truth of our own or other men, and speak them out to give satisfaction to ourselves and others; this is very easy. But to bring our hearts to preach, is to be transformed into the power of these truths; or to find the power of them both before, in fashioning our minds and hearts, and in delivering of them, that we may have benefit; and to be acquainted with zeal for God, and compassion to the souls of men. A man may preach every day in the week, and not have his heart engaged once. This has lost us powerful preaching in the world, and set up, instead of it, quaint orations; for such men never seek after experience in their own hearts."

FAMILY PRAYER.

"Rev. Mr. R. used his best endeavours that none of his people should live without family worship. He was once endeavouring to prevail with a young professor to begin to pray in his family. The person said he had a great desire of engaging in this work, but he feared he had not sufficient gifts to pray publicly. Mr. R. said he would write him a prayer if he would promise to use it. He said he certainly would. The prayer was composed, and the man devoutly used it for some time, both morning and evening; but on one occasion, as he was reading his prayer, the candle went out; notwithstanding which the good man proceeded with great comfort and enlargement, and he found no need of a written prayer ever after."

PREACHING.

"If we would preach to purpose," says an old author, "we must bring our hearts as well as our heads into the pulpit, and our lives must be consistent with our doctrines, or we shall undo by the one what we attempt to do by the other."

Practice to be preferred to Hearing.—It is doubtless a privilege to be favoured with opportunities of hearing the word; but yet of how little avail is it, unless we practise what we hear? Some are always hearing, but little or no good effects are evident on their temper and life. "A person," says Mr. Erskine, "who had been to public worship, having returned home, perhaps somewhat sooner than usual, was asked by another of the family who had not been there, 'Is all done?' 'No,' replied he, 'all is *said*, but all is *not done*.'"

A Scoffer Reproved.—A rake went into a church, and tried to decoy a girl by saying, "Why do you attend to such stuff as these scriptures?"—"Because," said she, "they tell me that in the last days there shall come such scoffers as you?" Well said, truly!!

GOD'S PRESENCE.

A sense of God's presence in love, is sufficient to rebuke all anxiety and fears in the worst and most dreadful condition.

INTEMPERANCE.

Friend! If you don't stop drinking ardent spirits, you are a dead man! ! ! *The liquid fire is burning up your very vitals!* Stop! we say, stop!!—Genius of Temp.

A NATION OF CHRISTIANS.

Twelve hundred thousand children, enjoying the blessings of Sabbath Schools! Lycurgus began with children to make a nation of soldiers; let us begin in childhood to make a nation of Christians.—*Sunday School Vis.*

From the African Repository.

THE UNFORTUNATE MOOR.

A gentleman in Natchez has communicated the following account of an individual who is now offered as an emigrant to the Colony of Liberia. The Society has every disposition to aid the unfortunate man, and it is hoped that he may take a passages in the next expedition.

NATCHEZ, (MISS.) Dec. 13, 1827.

I address you in behalf of an unfortunate man, a native of Africa, who has been held in slavery, in this State, for thirty nine years. A letter has been addressed to the Department of State concerning this person, under the hope that the General Government might consider him a fit subject for their interposition. As yet, however, I believe nothing has been done. Believing he might be of incalculable importance to the Colony at Liberia, I have no hesitation in offering you the suggestions of my own mind.

The person to whom I allude, we familiarly call Prince. His real name is ABDUHL RAHHAHMAN. He was born in 1762, at Tombuctoo, where his uncle, Abu Abrahim, was at that time king. The father of Prince was sent out, as Governor, to Footah Jallo, which was, at that time, a colony of, or in some manner tributary to, Tombuctoo. This country afterward became independent of the mother country, and Alman Abrahim was made king.—Prince, after completing his education, entered the army. He very soon rose to distinction and at the age of twenty-six was appointed to the command of an army of about two thousand men, to be employed against the Hebohs, a tribe of negroes at the north of Footah Jallo. He marched into their country, and succeeded in putting them to flight, and laid waste their towns. Believing his object accomplished, he commenced his retreat. The Hebohs, however, rallied, and by a circuitous rout and rapid marches, ambushed themselves in a narrow defile of the mountain through which Prince was to pass. He fell into the snare, and, with almost his entire army, was made prisoner and sold to the Mandingoes, and by them put on board a slave ship then upon the coast.

Prince has been the property of Col. James F. of this place, during his whole captivity. During that time, Col. F. states he has never known him intoxicated, (he makes no use of ardent spirits)—never detected him in dishonesty or falsehood—nor has he known him guilty of a mean action: and though born and raised in affluence, he has submitted to his fate without a murmur, and has been an industrious and faithful servant.

The story of this man's life is eventful and interesting. Did my conviction of the truth depend exclusively on my confidence in the fidelity of his own narrative, I could scarcely entertain a shadow of doubt. Fortunately, however, the most incredulous may be satisfied.

Dr. C. a highly distinguished physician of this place, now deceased, knew Prince intimately at Teemboo, in Footah Jallo. He was taken by Prince to his own house, where, during a long and painful illness of the disease peculiar to that climate, he was treated with kindness and humanity. They were recognized by each other in this country, and Prince now relates their first meeting here as deeply affecting. Exertions were made on the part of Dr. C. to emancipate him, and enable him to return to his native country. From causes altogether inexplicable to me, it was never effected.

That Prince is a Moor, there can be but little doubt. He is six feet in height; and though sixty five years of age, he has the vigor of the meridian of life. When he arrived in this country, his hair hung in flowing ringlets far below his shoulders. Much against his will, his master compelled him to submit to the sheers, and this ornament, which the Moor would part with in his own country only with his life, since that time he has entirely neglected. It has become coarse, and in some degree curly. His skin, also, by long service in the sun, and the privations of bondage, has been materially changed; and his whole appearance indicates the Foolah rather than the Moor. But Prince states explicitly, and with an air of pride, that not a drop of negro blood runs in his veins. He places the negro in a scale of being infinitely below the Moor.—His prejudices, however, have been so far overcome as to allow him to marry; and he now has a numerous offspring.

At my own request, Prince often visits me. He is extremely modest, polite, and intelligent. I have frequently examined him in the geography of his own and contiguous countries—their political condition, forms of government, manners and customs, religion, &c. &c. His knowledge is accurate to the minutest degree, so far as I have compared it with the best authorities. He possesses a large stock of valuable information of the countries south of the Great Desert. North of that, he has never travelled.

Prince was educated and perhaps is still, *nominally* at least, a Mohammedan. I have conversed with him much upon this subject, and find him friendly disposed toward the Christian religion. He is extremely anxious for an Arabic Testament. He has heard it read in English, and admires its precepts. His principal objections are, that *Christians do not follow them.* His reasoning upon this subject is pertinent, and to our shame, is almost unanswerable. I can only remind him of the fallibility of man, and, from his own position, endeavor to show him the necessity of the great Atonement, and the mercy of God through Christ to erring man.

The father of Prince died soon after the capture of his son. His brother Almam Abduhl Gahdric succeeded to the throne, and, I believe, is the present reigning monarch.—Prince states that he himself is entitled to the throne from this circumstance: His brother is of the half blood; his mother being an African. This circumstance, it appears, provided there is no disparity in moral qualities, creates a preference. But he has no wish to enter again the bustle of public life. Many years of servitude have entirely subdued his ambition for power. He will be happy—he speaks to me upon this subject with a countenance beaming with joy—if he can return to his native country, live the friend of the white man, and die in the land of his fathers.

I would here mention that Col. F. is ready to give him up without an equivalent. I have also explained to Prince the object of the establishment at Liberia. He speaks with gratitude of the benevolent design; and, taking into view the short distance between that place and his own country, he feels assured he can be of very great service to that colony.

I now commend him to the favourable consideration of your Society. I cannot persuade myself but that you will seize with avidity an instrument that appears so completely adapted to your wants. Is it impossible—is it *improbable* that Abduhl Rahhahman may become the chief pioneer of civilization to unenlighted Africa—that, armed with the Bible, he may be the foremost of that band of pilgrims who shall roll back the mighty waves of darkness and superstition, and plant the cross of the Redeemer upon the furthermost mountains of Kong! Wishing Rev Sir, the Humane Society of which you are the able organ, all the success that so noble a cause merits, and commending it to the guidance of Him who doeth all things well, I remain with the highest respect, &c.

From the Vermont Chronicle.

A NEIGHBORLY CHAT.

How does it happen—said Naba Wilson, to his neighbour S——, one evening; how does it happen that there's such a difference in children about knowing things? Now, my children go the same school with yours, and I guess they have been to school more than yours have; for I always wanted they should get learning; but somehow, yours seem to get the start of mine, and have learned things that mine know nothing about. When they come to our house of an evening, they get to talking about Congress, about the President's Message, and all the great men, and great doings of the nation, and then about other countries, just as if they had been all over the world; and my boys sit like stumps, because they know nothing about such things. I wish I knew how this happens. It makes me ashamed to have things so.

Neighbour S——. I was not aware of the difference between your children and mine. Perhaps it is not so great as you imagine. However, I will tell you what I do for mine.—You know I have a large family and a small property; and never expect to do much for my children after they leave me. I am therefore the more anxious to have them go into the world with a good education and good habits, that they may be respectable and useful. For this purpose, I send them to school, when I can, and do all for them at home that my means will allow, to encourage them to improve. I generally take two or three Newspapers, of different kinds, to give them a taste for reading, and let them have some knowledge of the political, literary and religious world, before they come into active life. I think a school will do them but little good, unless something is done for their improvement at home; and I have found that periodical publications are very valuable to give them a taste for reading, and enlarge their views of the world.

W——. I expect they are good things; but then it costs so much to get them that I always refuse to subscribe, when they come along.—I've heard it said, too, that they have strange stories in them; and nobody knows whether they are true.

S——. I know they are expensive; but I believe the money I pay for them is well laid out. A few dollars every year thus expended, will do my children more good, than the same money could in any other way. Besides, I think there is no loss of money on the whole. I have as much at the year's end, as I should have, if I purchased nothing of this kind. Were it not for these books, my children would often want to be spending money. Now, their amusement is at home; and when they are abroad, they seek such company as does not expose them

to habits of dissipation, and needless expense. With regard to the correctness of the statements made in these publications, we must satisfy ourselves by reading more—by learning the characters of those who write—whether they are men of principle, and men of knowledge. If we read nothing we have reason to doubt every thing. A man, who will be effected with rational evidence, and will search diligently may satisfy himself; but he, who trusts to *hearsay*, must always be in doubt, and is as likely to believe a lie as the truth. Now, have you any evidence, that these statements are not true?

W——. Why, 'Squire J—— says it is very doubtful. He don't believe much about these great doings.

S——. Now, Mr. W——, I would ask, first whether 'Squire J—— is a man of principle—whether good people believe all he says; and secondly, whether he reads much? Does he *know* any thing about these matters?

W——. I never asked him about that. He's one of our leading men, and ought to know.

S——. Whom does he lead? Any one that has eyes of his own—or only those who never search for themselves, and can be led about by any body who has a smooth tongue? I should be unwilling to trust myself to any one, and especially to that licentious Squire J——, without searching for myself.

W——. But I want to know, how your boys get *time* to read? I have always thought, if my boys should get to love reading they would not work so well. When they go to school, I tell them to learn; and when school is done, they don't look into a book till the next winter.

S——. Why every body has some leisure. There is stormy weather, and many little spells when one may read if he wishes, without diminishing the profit of his labor. Besides, we have long evenings, in which farmers do not calculate to do much.

W——. My boys are always wanting to be off, semewhere, at such times; and they are always troubling me, by spending money in some scrape.

S——. Well, Mr. Wilson, you can regulate these things just as you please. If you want your children should get knowledge, you must provide the means, and place before them inducements to search for themselves. But if, with all your property, you are afraid of expending a little money, to make your children wise, you must expect them to grow up in ignorance, and be the associates of the low and vicious.—You can now see the reason of what you first asked me.

W——. Well, I'll go home, and think about it. Good night.

C——.

From the Visitor & Telegraph.

A DIALOGUE BETWEEN MR. B. AND MR M.

B. We shall be broken up neighbor M. we shall be ruined by these Agents as they call themselves, though I call them *Beggars*. There has been here, you know, from the Bible Society, and from the Missionary, the Tract, and the Colonization Societies; and then for the Theological Seminary. And how often are they begging here at home for the Sunday School.

M. Why how much have they taken from you? You must have been quite liberal if there is any danger of bankruptcy.

B. How much, do you ask? Why not a cent; I am determined not to encourage them.

M Surely then, you will not be broken up by them; you have no cause of complaint.

B. I mean they would do this, if you listen to them.

M. And do you not think the objects for which this money is wanted, are all important, and ought to be encouraged?

B. Why, as to that, I do not know. I made short work with them, and saved them the trouble of tedious explanations.

M. Well, neighbor B each of those gentlemen called on me; and if I did not understand these things, they explained them to me; and I consider them all very useful. I gave something to each of them; and yet I am not afraid of being broken up.

B Your case is a little different from mine; you are clear of debt. And at all events, I like the old proverb; Charity begins at home, you know.

M Charity at home! Why are any of your family suffering, and too poor to supply their own wants?

B. My family suffering from poverty! I would not permit any body else to talk so of my family. Suffering indeed! I venture to say there is not a family in the neighborhood farther from suffering than mine.

M. Oh! I did not mean to offend you. Charity, you know consists in giving something to relieve the wants of those who are suffering, and are too poor to help themselves I only wished to know whether you used the word in this sense; but find you did not.

B. Certainly I did not. Well I excuse you; but would not let any body else off so easy. My family are not objects of charity.

M. Then as you have no objects of charity at home, if you exercise charity at all, the objects must be found somewhere else. Now, I understood the design of those gentlemen to be, to let us know where these objects were.

B. Well, but how can a man bear to be teazed in this manner when he is in debt. I have no patience with it.

M. But how did you come to be in debt?

B. Why my wife some time ago, said that our parlour, though quite comfortable, and would do well enough for ourselves, yet it was getting too old fashioned to receive company in; it must be put in modern style. Well this was completed; and really it is quite a nice room.—Then my wife said, what had not occured to me before, that the old furniture would be ridiculous in the new parlour; and she declared she would lock it up till it was suited with new furniture. Well this was ordered from the city, even down to the hearth-brush. On settling up those accounts, my funds fell short from $600 to $800. Besides this, our daughter, Matilda, was just setting out, as her mother calls it, and must dress, as she says, decently. With this notion they went to town and laid out, or rather added to my debt, 50 or 60 dollars at least. Well, Matilda was decently dressed, and would do for the present. But you know that Miss F. was here lately from the city; her shawl was something different from Matilda's. My wife concluded that Miss F's. must be the fashion; and Matilda to be decent must have one like it. So they went to town again, & found one like it, for which they paid, that is, like me liable to pay when I can $30. Then it occured to my wife that Matilda's bonnet, though a very good one, did not suit the shawl; so they called at the Milliner's and got another for $20 more. As I heard this, beginning to look, I suppose, a little startled, my wife comforted me by saying. Oh, 'tis but $50. You can afford this rather than not see your daughter decent. Well, altho' these debts I fear will some day or other become unpleasant, and now prevent me from giving any thing to these Agents, yet they are all for the comfort of my family. And I believe the Bible somewhere says that if a man does not provide for his own family, he is worse than an infidel; and you think these a bad sort of people.

M. Certainly I do. But I must tell you plainly, neighbor B. that I think you wrong too. According to your own statement, your family were comfortable before. This debt was not contracted, therefore, for their comfort, but for their extravagrance. You have obeyed the voice of fashion, and then think you are justified, for this reason, in disobeying the voice of God your Maker.

A SOLEMN THOUGHT.

We often look on the realities of eternity as very distant from us.—We think that between us and the awful scenes we have heard of, many hundred years of insensibility and nothingness, will intervene; that our souls will sleep in some unknown land, till the close of all things. But where have we learned this notion? Not from the Bible. There is not a declaration nor a word there, which can sanction it. On the contrary, there are many passages which go directly against it.

"This day thou shalt be with me in paradise," said our Lord to the malefactor who was dying at his side. And in what state there? Senseless and lifeless? No; alive to its glories, transported with its blessedness.

And when Paul thought of being "absent from the body," what did he connect with this absence? What did he look on as its immediate and necessary consequences? He knew that he should be present with the Lord.

O what a solemn thought is this? Who has not been thrilled by it, as he has heard the breath go forth from some fellow worm? And who can resist its power, when he applies it to himself? Brethren, you are living just as near to eternity, as you are to the grave. The hour of your entering into heaven or being cast into hell, is not one moment further off than the hour of your own death? If you die to day, where will to morrow find your spirit? Not hovering over its deserted clay; not mingling unseen with your children and friends, to soothe itself with their sorrow for your loss. No: it will be among the eternal joys or eternal sorrows—far from all the abodes of men—in the midst of the pardoned and glorified, or the condemned and lost. It will be one of them; taking its share in their wailings, or in their triumphant songs.—*Bradley.*

"Rich are the tints of that beauty, and sweet the fragrance of those flowers on which in the morning of life the Lord our God sheds down the dews of his grace."

REPROOF.

A venerable Judge in a town not far disdant from this, who is in the daily habit of reading prayers to his family, was one morning thus engaged with his prayer book, when his little child, about six years of age, stepped up to him, and with an earnest countenance said, Papa! can't you pray without a book? *Mamma* can!—*Brunswick, Me. Her.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
APRIL 9, 1828.

LICENSURE.

At a meeting of the West-Lexington Presbytery in this place, last week, Mr. JOHN P. TROTTER, was licensed to preach the everlasting Gospel.

REVIVALS IN KENTUCKY.

VERSAILLES.

An interesting work has commenced in the town and neighbourhood of Versailles, Woodford County. At a Sacramental meeting at that place, which closed on Tuesday of last week, sixty-seven persons were admitted into the Church on a profession of their faith and repentance; and a very considerable number of others came forward as anxious inquirers.

PISGAH.

At a Sacramental meeting in the Pisgah Church, Woodford County, on Sabbath before last, about forty persons sat down at the Lord's table for the first time; making upwards of sixty who have been received into the communion of that church since the commencement of the revival in December last.

PAINT-LICK.

Thirty-eight persons have been added to the Paint-Lick Church, Garrard County, since the 1st of March; making in all one hundred and three, since the meeting of Synod last fall.

LEBANON.

Thirty-three were added to the Church at Lebanon, Washington county, on the 4th Sabbath in March; making about ninety to that church since the meeting of Synod.

SPRINGFIELD.

About twenty were added to the church at Springfield, Washington County, on the 1st Sabbath in March.

MOUNT-PLEASANT.

At a late Sacramental meeting at Mount-Pleasant, Harrison County, we learn that about twenty were admitted to the privileges of the church for the first time, making between seventy and eighty that have been added to that church since the 1st December last.

FLEMINGSBURGH.

At a Sacramental meeting in Flemingsburgh, on the last Sabbath in March, sixteen were received into the Church; making in all since the revival commenced about ninety-three.

WEST-LEX. PRESBYTERY.

Extracts from the minutes of the West-Lexington Presbytery, at its stated meeting in Lexington, last week.

The Rev. Eli Smith petitioned Presbytery, for the dissolution of his pastoral relation with the Presbyterian Church in Frankfort; and it was dissolved accordingly. The following resolutions of the Frankfort Church were directed to be placed on record, viz.

"At a meeting of the members of the Frankfort Presbyterian Church and Congregation, held at the Presbyterian Church, March 31st, 1828.

"The following resolutions being offered, and having been twice read, were adopted without a dissenting vote.

"*Resolved*, That the thanks of this Church and congregation are due to their former venerated Pastor, the Rev. Eli Smith, for his long faithful, pious and examplary services

"*Resolved*, That the above vote of thanks be laid before Presbytery, and that Mr. James J. Miles be requested to present the same to Mr. Smith, as a tribute of respect from his late congregation, and as an evidence of their high and affectionate regard."

A memorial from the Frankfort Church, containing a petition to the Rev. John T Edgar for his ministerial labours, was read. Also a call from the M'Chord Church, in Lexington, to the same gentleman. Mr. Edgar expressing a difficulty in his mind about the respective claims made upon him by the Frankfort and M'Chord Churches, requested of Presbytery advice as to the determination he should make. The Commissioners from the above churches having furnished Presbytery with information relative to the case in hand, a vote was taken upon the question, whether this Presbytery would advise Mr. Edgar how to decide between these conflicting claims. Upon this question Presbytery was found to be equally divided, when Mr. Edgar, conceiving it to be his duty to comply with the petition of the Frankfort Church, decided accordingly.

Resolved, That a collection for the General Assembly's Board of Missions be taken up in each church in connexion with this Presbytery annually.

Resolved, That every minister in connexion with this Presbytery, preach a sermon in his congregation, in behalf of the American Colonization Society, and a collection be taken up, on the next Fourth of July.

Resolved, That the vacancies within the bounds of this Presbytery be informed that it is their duty to make pecuniary compensation to those who supply them with preaching.

On motion, it was resolved that the next stated meeting of Presbytery be held in Frankfort, on the Thursday preceding the 2d Wednesday in October next.

TO THE EDITOR OF THE LUMINARY.

Danville, April 5th, 1828.

My Dear Sir,

Observing a short notice of my mission to the Cherokees in your paper, and believing that it may convey some incorrect ideas: I wish you to publish the following short statement In the year 1803 I laid the plan of educating the Indians in *their own country*, before the committee of Missions of the General Assembly. The subject was taken up, and by Drs. Green and Alexander, was brought before the General Assembly, and I received a commission to carry the plan into effect; and was employed by the committe of Missions for two months service in each year, on a salary of 33 1-3 dolls. per month. This continued until 1807 when I was employed for three months at the same ratio.—The General Assembly appropriated 200 dolls per annum for the first three years, afterwards they increased the sum to 500 dolls. The School was put into operation in February 1804, and the whole was discontinued in June 1810. The number of scholars in two schools was, usually, between 70 and 90, whose boarding, schooling, washing and books were supplied by myself, from the sum appropriated by the General Assembly and such sums as I could procure from the christian public by personal application. These schools were visited once or twice in each year by the Rev Messrs Isaac Anderson, Joseph B. Lapsley and Matthew Donald, who, as a committee of the Union Presbytery, of which I was a member, were appointed to examine the progress of the pupils and to audit the accounts of all receipts and expenditures, and report the whole to the Presbytery. Owing to bad health, arising from the exposures, privations and fatigues of the service, I was forced to abandon the business in 1810, and on settling the accounts I had expended about 500 dolls. above my receipts; of this sum I received from the General Assembly 147 dolls. the account of one school. The other school was on my own responsibility, and this amount, together with failures in some of the Indian agents, to nearly a thousand dollars, for which I had settled, was entirely lost. More than 500 children were taught to read and write well. Many Bibles, and other religious books were scattered through the nation. The scholars taught during that mission are now the principal men of the nation, and give efficient aid to the operations of Brainerd and Dwight missions. It is believed that this mission gave rise to the present plan of educating Indians in their own country.

Yours respectfully,
GIDEON BLACKBURN.

Mr. T. T. Skillman.

For the Western Luminary.

Resolutions entered into at the Annual Meeting of the New-Providence Bible Society on the 15th day of March, 1828.

1st. *Resolved*, That this Society will cordially unite with that of Danville in an effort to furnish every family destitute of the Bible in the County of Mercer, and for the purpose of making arrangements for the procurement of Bibles either from the parent Society at Lexington or from Danville, (provided our connection with the former will permit) and that a committee of three members be appointed to open a correspondence with the Danville Society or its agents on that subject, and also for the purpose of assigning to each a suitable portion of the County.

2nd. And for the purpose of ascertaining what families are destitute of the Holy Scriptures, be it further Resolved that Capt. James Breckinridge, Commissioner of tax for the lower half of the county of Mercer, be and he is hereby respectfully requested to inquire and keep an accurate account of all families who are without a copy of the Bible within his bounds; and that he deliver the same to the Secretary of this Society as soon as practicable, that the committee may immediately thereafter take such measures as they may deem right to supply such families agreeably to the preceding resolution.

SAMUEL MACCOUN, *Sec'ry.*
New Providence Bible Society.

OWENISM.

It is stated in the Scot's *Times*, that the Orbiston establishment has entirely failed Out of three hundred inmates which the establishment lately contained, about fifty only remain: and even these have discarded the co-operation system, and have returned to the selfish plans pursued by the rest of the world. Each person now occupies his own dwelling and his own ground, for which he pays rent from his own earnings, and all his earnings are exclusively his own. By the statement here given, which is taken from the Liverpool Commercial Chronicle, it appears that Scotchmen, as well as Americans, are not yet prepared to abjure the belief of the immortality of the soul, to throw away their property, repudiate their wives, and turn themselves out like a herd of wild beasts upon the commons.—*Eclectic Recorder.*

CAUSE OF SEAMEN.

We are truly happy to state that the American Seamen's Friend Society is at length placed upon a most respectable footing, and bids fair to become what a Society should be, which has for its object a class of men, so numerous, interesting and useful There is now an efficient Board of Directors—the Rev. Mr. McIlvaine, of Brooklyn, has accepted the office of Corresponding Secretary—and it is intended to engage the services of a permanent Agent, without unnecessary delay. A school has been established for the instruction of seamen when in port, under the superintendence of a well qualified instructor, who has commenced his labours with about 30 scholars. A gentleman skilled in the science of navigation, has generously offered to give instruction in that department, one evening in each week without compensation. *N. Y. Obs.*

Colonization Society of Maryland.—The committee of the House of Delegates of Maryland, to whom was referred a memorial from Hartford County, relative to Slavery, state, in their report, their confidence that the ef-

forts of the Colonization Society will finally relieve the State from this evil; though, from circumstances, its sudden cure is impracticable. 'This Society,' they add, '*is the great and last hope of the slave-holding States*' its plan is no longer speculative merely; for the colonies are flourishing, are annually augmented by great numbers, and are extending themselves along the fertile shores of Africa. 'In a few years' free and enlightened nations will take place of these infant settlements.'

A large number of the students of Middlebury College, Vermont, have formed themselves into a society by the name of *The Mechanical Association of Middlebury College*, for the purpose of securing to its members regular, manly and useful exercise. The President and Fellows of the College warmly approve the object, and have authorized a Prudential Committe of the Board, to make arrangements for a suitable work-shop, the procuring of necessary tools, and the appointment of an Agent to solicit donations, and to select such articles as may be easily manufactured and will find a ready sale.

LIGHT ARISING IN DARKNESS.

Some time before the decease of the late Rev. Mr. Steward, of this city, in a conversation with him, he remarked—"That he had been for sometime expecting that a war would break out in the Turkish dominions. He thought it was clearly prophecied, that it would be the most bloody that history records;—hat ultimately Christian powers would be engaged in it, and it would terminate, I think he said, in the overthrow of the Turkish power; at any rate it would open a door for a glorious triumph of Christianity. He considered it one of the important events of the latter day glory."

This conversation was anterior to the war, tho' I am doubtful whether there were not some symptoms of the gathering storm. I have watched the progress of things with reference to that prophecy, and find that hitherto events have been exactly fulfilling it.

At our last Monthly Concert one of our ministers remarked, "that in supplying the temporal necessities of the Greeks, it may seem that we were not directing our efforts to accomplish good in the highest sense; but, said he, we know not how these charities may be connected with ulterior measures;—may be that in this very way we are conciliating and gaining their favor, so that when Divine Providence shall have prepared the way, the gospel may be introduced, and a little spot be lighted up there, whose lustre will shine gloriously on all the nations around." The thought was beautiful, and taken in connection with what that excellent Christian philosopher, Steward, had said, was cheering to my soul, "as a light shining in a dark place."—Conn Obs.

IMPRISONED JEWS AT CONSTANTINOPLE.

A letter from the Rev. D. H. Leeves, missionary at Constantinople, dated Nov. 12 1827, after mentioning that a new effort was making for the release of the imprisoned Jews, says, "They shew a most satisfactory firmness under their trials, which have lately been again increased, as, through some intrigue, they have been a third time put in heavy irons, beaten, and otherwise ill treated, and they still remain in chains."

N. Y. Obs.

PROGRESS OF THE BIBLE CAUSE.

Two more State Resolutions.

With unfeigned pleasure, we announce, this week, a resolution of the Directors of the New Hampshire Bible Society, that they will use all possible exertions to supply with a Bible every destitute family in the State, within one year; and a similar resolution adopted in Lexington, in reference to the population of Kentucky. Let the reader now pass in review the States and Counties which it has been resolved shall be supplied with the Word of God, and observe whether his own is included among the number. If not, let him inquire whether a part of the blame does not attach to himself.

	Pop. in 1820.
New-Jersey, (supplied)	277,575
Pennsylvania,	1,049,398
Vermont,	235,764
Connecticut,	275,248
Maryland,	407,350
Virginia,	1,065,366
New-Hampshire,	244,161
Kentucky,	564,317
Monroe co. N. Y. (supplied)	*39,108
St. Lawrence co. N. Y. (supplied)	*27,595
Ontario co. N. Y. [supplied]	*37,442
Kings co. N. Y.	*14,679
Queens co. N. Y.	*20,331
Suffolk co. N. Y.	*23,695
Onondaga co.	*48.435
Rensselear co. N. Y.	*44,065
Orange co. N. Y [supplied]	*41,752
Westchester co N. Y	*33,.31
Jefferson co. N. Y.	*41,650
Saratoga co N. Y.	*36,295
Rockland co. N. Y.	*8,016
Ulster co N. Y.	*32,015
Columbia co. N. Y.	*37,976
Albany co. N. Y.	*42,821
Schoharie co. N. Y.	*25,926
Seventh Ward, N. Y. city (sup'd)	*14,192
Tenth Ward, do (sup'd)	*23,932
Thirteenth Ward, do. (sup'd)	
Cumberland co. Me.	49,445
Suffolk co. Mass.	58,278
Norfolk co. Mass.	471
Hampshire co. Mass.	36,4-7
Hampden co. Mass.	26,021
Franklin co Mass.	29,268
Ross co Ohio,	20,619
Wayne co. Ohio,	11,933
Stark co. Ohio,	12,406
New Castle co. Del.	27,899
Washington City,	13,247
Blount co. Tenn.	11,258
Iredell co. N. C.	13,071
Baldwin co. Geo.	7,735
Le Roy (town]	2,611
Total,	5,060,937

In all these States and Counties, embracing a majority of the entire population of the United States, 9,638,166, according to the census of 1820, the noble enterprise of supplying every destitute family with a Bible, is either already completed, or in successful progress. In many other Counties and Wards, where no such resolution has been formally passed, systematic efforts are making to accomplish the same result. And it is worthy of remark, that this great amount of good has, with some slight exceptions, been projected and brought to its present state of frowardness, within the space of about seven months.

There are harvest-times in the moral world, as well as in the natural. To neglect the proffered boon, is folly and madness, which finds no comparison in leaving the fruits of the earth to perish, when they might be gathered in. The present is peculiarly a harvest-time in respect to the Bible. The nation is, in some good measure, awake to its importance. The power of example is exerting its full force. Wherever a resolution is formed, in divine strength, to put the Bible into the hands of the destitute, every effort is crowned with success. Who are those that would suffer the golden opportunity to pass unimproved? Let them know that a winter is approaching, which will put an end to all their efforts, whether to bless mankind, or to hoard up sordid treasures. When its storms beat over their graves, it will be too late—too late!

While the Word of God is thus having free course,—running to the furthermost bounds of the nation, and into the abode of many a hardened sinner,—is it not the duty of Christians to pray that it may be glorified in the salvation of perishing souls. For though doubtless it shall accomplish that which God pleases, and prosper in the thing whereto he sends it, yet for this also he will be inquired of, to do it for them.—N. Y. Obs

* Population in 1825.

DEATH OF DR. BLATCHFORD.

It becomes our painful duty to announce the death of the Rev. Samuel Blatchford, D. D. pastor of the Presbyterian Church in Lansingburgh, on Monday 17th of March, in the 60th year of his age. A short time before his departure, he dictated a sketch of his biography, which we may hope will hereafter be given to the public. N. Y. Obs.

LARGE BEQUESTS.

Mr. John Grandhon, who lately died in Philadelphia, has left the following legacies, to the Orphan's Society, the Indigent Widows' and Single Women's Society, the Pa. Institution for the Deaf and Dumb, the Friends' Asylum near Frankfort, $5000 each: the Pa. Hospital, $3000; the Pa. Soc. for Charity Schools, $1000; to the Pa. Dispensary, $80 per annum, the Southern Do. $100, the Northern Do 120 dols. the Apprentices Library, 75 dols. per annum. It is said he bequeathed several houses to their respective occupants: and that a residuary legacy to the Apprentices' Library will probably amount to 40,000

DOG MILL.

An ingenius Mechanic, Mr. Matthias, of this city, has in operation in King-street, a mill for sawing timber for sashes and Window Blinds, driven not by steam power, nor water, nor cattle power, but by Dog power. Four Dogs belong to the establishment. They are worked two at a time, for about fifteen minutes, when the team is taken off, and a relay of the two other dogs put to labor. They travel on the circumference of the inside of a wheel about 12 or 15 feet in diameter, which gives motion to the machinery, which drives a circular saw with great velocity. It requires some days and some art to break a dog in. It is really amusing to observe the sagacity of these animals. They are taught a practical lesson, that industry is necessary to animal welfare. The cost of keeping four dogs is estimated at only 6d per day.—Troy Sentinel.

FAYETTE CO. BIBLE SOCIETY.

The annual meeting of this Society will be held in the 1st Presbyterian Church in Lexington, on Monday evening next, at candle-light.

FOREIGN NEWS.

Affairs of Greece.—The London Courier contains an article from a Nuremburg paper of the 11th of December, which seems to give some additional credit to the account heretofore received, that a new agreement had been entered into by Great Britain, France, and Russia, on the 21st of December last, in relation to the affairs of Turkey and Greece, the principal object of which, as stated in this article, seems to have been, to give the Sublime Porte two months more time to reflect on the matter so seriously pressed on their consideration,—especially since the battle of Navarino. This convention, it is said, was formed at London, and the communications with the Grand Seignor are to be carried on through the medium of the Dutch legation at Constantinople.

Lord Cochrane has arrived in England from Greece. The reason he assigns is, that he considers the seas entirely cleared of Turkish ships, and that his services in the navy were no longer needed.

Gen. Lafayette, and his son George Washington Lafayette, are both members of the recently elected French Chamber of Deputies. N. Y. Obs.

NATIONAL CONGRESS.

The bill for the relief of the revolutionary officers before the Senate, it is supposed has received its quietus. The several motions to fill the blanks with 1,000,000, 800,000, and 500,000 dollars were lost, but a motion to lay the bill on the table prevailed. It is not believed that it will be taken up again this session.

From the Danville Olive Branch.

FEMALE SEMINARY.

I have witnessed with much pleasure a part of Mr Burch's examinations, and I confess that my anticipations were surpassed; his plan of instruction seems to be of the most enlightened kind, and is admirably calculated to elevate the character of the female sex, and is also well adapted to fit and prepare their minds for that interesting station in society which the present advanced state of Christianity is wont to give them. "Woman be thou healed of thine infirmities," was the heart cheering language of a gracious Saviour, and it is Christianity alone that gives to the female sex that true dignity of character to which she has so just a claim. We have long wanted in our country an institution at which our females could acquire that kind of an education that would fit them, not to figure in the ball room, at the card table, nor the opera, but at the fire side, in the social circle; as the wife who by diligent attention to her domestic affairs, can render home delightful to the husband returning from the fatigues and cares of the world; as the mother who fosters the infant mind, "who bends the twig" and direct the destinies of nations. The present low standard of female education seems to have made it a matter of duty with Mr. Burch to engage in that business, and it is to be hoped, that the people of the west will give him that kind of patronage which will render his usefulness extensive. A CITIZEN.

BIBLE FUND.

Persons who have subscribed to the fund for the purpose of supplying the whole state of Kentucky with Bibles, are informed that the first instalment on their subscriptions is now due; and they are requested to make payment to Mr. Luther Stephens, Treasurer of the Board of Commissioners, Lexington.

EXTRACTS FROM

THE PASTOR'S ADDRESS,

To his Christian Hearers.

In every church of Christ we may hope to find some persons *inquiring after the way of salvation.*—This may be the case much more at some periods than at others; but we may presume, from the promise of God to be with his servants, that the word of truth shall not be any length of time without effect. Our work in this case is to cherish conviction, and to direct the mind to the gospel remedy. But if, when men are inquiring the way to Zion, there be none but the minister to give them information, things must be low indeed. It might be expected that there should be as many persons capable of giving direction on this subject as there are serious Christians; for who that has obtained mercy by believing in Jesus, should be at a loss to recommend him to another? It is matter of fact, however, that though, as in cases of bodily disease, advisers are seldom wanting; yet, either for want of being interested in the matter, or sufficiently skilful in the word of righteousness, there are but few, comparatively, whose advice is of any value. And this we apprehend to be one great cause of declension in many churches. Were we writing on ministerial defects, we should not scruple to acknowledge that much of the preaching of the present day is subject to the same censure; but in the present instance we must be allowed to suppose ourselves employed in teaching the good and the right way, and to solicit your assistance in the work When the apostle tells the Hebrews, that, considering the time, *they ought to have been teachers*, he does not mean that they ought all to have been ministers; but able to instruct any inquirer in the great principles of the gospel.

It has been already intimated, that to give advice to a person under concern about salvation, it is necessary, in the first place, that we be *interested* on his behalf, and treat him in a free and affectionate manner. Some members of churches act as if they thought such things did not concern them, and as if their whole duty consisted in sending the party to the minister. A church composed of such characters may be opulent and respectable; but they possess nothing inviting or winning to an awakened mind. To cherish conviction, and give a right direction to such a mind, we must be free and affectionate. When a sinner begins to think of his condition, such questions as the following will often cross his mind: 'Was there ever such a case as mine before? Are there any people in the world who have been what I am, and who are now in the way to eternal life? If there be? who are they? where are they?' But if, while he is thinking what he must do to be saved, he neither sees nor hears any thing among you which renders it probable that such was ever your concern,—if, as soon as a sermon is ended he sees merely an exchange of civilities, and on leaving the place observes that all the congregation immediately fall into conversation about worldly things; what can he think? Either, that there is nothing in religion, or if there be,that he must seek elsewhere for it. The voice of a christian church to those who attend upon their ministry should be that of Moses to Hobab: *We are journeying to the place of which the Lord hath said, I will give it you. Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.*

It is of great consequence to the well-being of a church, that there be persons in particular in it who are accessible to characters of this description, and who would take a pleasure in introducing themselves to them. Barnabas, who, by a tender and affectionate spirit, was peculiarly fitted for this employment, was acquainted with Saul, while the other disciples were afraid of him. It was he that introduced him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus

Affection, however, is not the only qualification for this work: it requires that you be *skilful in the word of righteousness*, else you will administer false consolation, and may be instrumental in destroying,instead of saving souls. Not that it requires any extraordinary talents to give advice in such cases; the danger arises principally from inattention and erroneous views of the gospel.

If, brethren, you would assist us in this delightful work, allow us to caution you against one prevailing error, and to recommend one important rule. The *error* to which we allude is, TAKING IT FOR GRANTED THAT THE PARTY HAS NO DOUBTS AS TO THE GOSPEL WAY OF SALVATION, AND NO UNWILLINGNESS TO BE SAVED BY IT, PROVIDED GOD WERE BUT WILLING TO SAVE HIM. Such are probably his thoughts of himself; and the only question with him is, whether he have an *interest* in Christ and spiritual blessings. Hence he is employed in searching for something in his religious experience which may amount to an evidence of his conversion; and in talking with you he expects you to assist him in the search. But do not take this account of things as being the true one: it is founded in self deception. If he understood and believed the gospel way of salvation, he would know that God was willing to save any sinner who is willing to be saved by it. A willingness to relinquish every false confidence, every claim of preference before the most ungodly character, and every ground of hope save that which God has laid in the gospel, is all that is wanting. If he have this, there is nothing in heaven or in earth in the way of his salvation. In conversing with such a character we should impress this truth upon him, assuring him that if he be straitened, it is not in God, but in his own bowels; that the doubts which he entertains of the willingness of God, especially on account of his sinfulness and unworthiness, are no other than the workings of a self-righteous opposition to the gospel, (as they imply an opinion that if he were less sinful and more worthy, God might be induced to save him) and that if he be not saved, it will be owing to his thus continuing to stumble at the stumbling stone. Instead of allowing that he believes the gospel, and is willing to be saved in the gospel way while yet his very moans betray the contrary; we should labour to persuade him that he does not yet understand the deceit of his own heart; that if he were willing to come to Christ for life there is no doubt of his being accepted; in short that whenever he is brought to be of his mind, he will not only ask after the good way, but walk in it, and will assuredly find rest unto his soul.

The rule we recommend is this: POINT THEM DIRECTLY TO THE SAVIOUR It may be thought that no Christian can misunderstand or misapply this important direction,which is every where taught in the New Testament. Yet if you steer not clear of the above error, you will be unable to keep to it So long as you admit the obstruction to believing in Christ to consist in something distinct from disaffection to the gospel way of salvation, it will be next to impossible for you to exhort a sinner to it in the language of the New-Testament. For how can you exhort a man to that which you think he desires with all his heart to comply with, but cannot? You must feel that such exhortations would be tantalizing and insulting him. You may, indeed, conceive of him as ignorant, and as such, labour to instruct him; but your feelings will not suffer you to exhort him to any thing in which he is involuntary. Hence, you will content yourselves with directing him to wait at the pool of ordinances, and it may be to pray for grace to enable him to repent and believe, encouraging him to hope for a happy issue in God's due time. But *this is not pointing the sinner directly to Christ.* On the contrary, it is furnishing him with a resting place short of him, and giving him to imagine that duties performed while in unbelief are pleasing to God.

If you point the awakened sinner directly to the Saviour, after the manner of the New Testament, you will not be employed in assisting him to analyze the distresses of his mind, and administering consolation to him from the hope that they may contain some of the ingredients of true conversion, or at least the signs that he will be converted. Neither will you consider distress as ascertaining a happy issue, any otherwise than as it leads to Christ. If the question were, Do I believe in Jesus for salvation? Then, indeed, you must inquire what effects have been produced. But it is very different where the inquiry is, What shall we do; or what shall I do to be saved? The murderers of Christ were distressed; but Peter did not attempt to comfort them by alleging that this was a hopeful sign of their conversion, or by any way directing their attention to what was within them On the contrary, he exhibited the Saviour, and exhorted them to repent and be baptized in his name. The same may be said of the Philippian jailer. He was in great distress; yet no comfort was administered to him from this quarter, nor any other except the salvation of Christ. Him Paul and Silas exhibited, and in him directly exhorted him to believe. The promise of rest is not made to the weary and heavy laden,but to those who *come to Christ* under their burdens.

Once more: If you keep to this rule, though you will labour to make the sinner sensible of his sin, (as till this is the case he will never come to the Saviour; yet you will be far from holding up this his sensibility as affording any warrant, qualification, or title to believe in him, which he did not possess before. The gospel itself is the warrant, and not any thing in the state of the mind; though till the mind is made sensible of the evil of sin, it will never comply with the gospel.—*Andrew Fuller.*

REPENTANCE AND CONVERSION.

When God biddeth us turn from our evil ways to him, he considereth us, not as upon a stage, but in his church; where every thing must be *done*, not *acted;* where all is *real*, nothing in *shadow*; where we must be holy as He is holy, perfect as He is perfect, true as He is true. Not our garments, but our hearts, must be rent; that as Christ our Head

was crucified indeed, not in show and phantasm, as Marcion would have it, so we may present him with a wounded soul, a flesh crucified, and so join with Christ, as it were, in putting away and abolishing sin.—*Farindon.*

From the New York Observer.

EVIDENCES OF SAVING FAITH

"The Spirit beareth witness with our spirit that we are the children of God"—*Rom* viii. 16.

"If our heart condemn us, God is greater than our heart, and knoweth all things.

Beloved if our heart condemn us not, that have we confidence toward God"—*I John* iii. 20. 21.

The doctrine of assurance has certainly been very much abused, especially in revivals of religion; yet it is essential to our comfort, and therefore we are to contend for it. For we are to endeavor not only to go to Heaven, but to be as comfortable as we can in this world. We have to encounter abundance of trials, and therefore God gives us, when we are faithful to him, abundance of consolation

The knowledge of salvation by the remission of sins, is agreeable to the usual tenor of God's dealing with his people in all ages; though as a judicious divine of the Episcopal Church observes,—"The best believers, and the strongest, may indeed have their occasional fainting fits of doubts and diffidences, as to their own particular interest in Christ: nor should I have any great opinion of that man's faith, who was to tell me, that he never had any doubts at all. But still there are golden seasons, when the soul is on the mount of communion with God,—when the Spirit of his Son shines into our hearts, and gives us "boldness and access with confidence, by the faith of him;"—and when *Sunt bine nube dies* [days without a cloud,] may be the Christian's exulting motto. Moreover, a person who is at all conversant with the spiritual life, knows as certainly whether he indeed enjoys the light of God's countenance, or whether he walks in darkness, as a traveller knows whether he travels in sunshine or in rain." And as another writer observes, "It is no presumption to read what was God's gracious purpose towards us of old, when he, as it were, prints his secret thoughts, and makes them legible in our effectual calling. In this case we do not go up into Heaven, and pry into God's secrets; but Heaven comes down to us, and reveals them."

"But is it not enthusiasm to talk of holding intercourse with God, and of knowing ourselves to be the objects of his special love?" No more enthusiastic (so we keep within Scripture bounds) than it is for a favorite child to converse with his parents, and to know that they have a particular affection for him. Neither, in the strictest reason and nature of things, is it all absurd to believe and expect, that God can, and does, and will, communicate his favor to his people, and manifest himself to them, as he does not to the world.

Yet, though God is thus graciously indulgent to many of his people, (I believe to all of them at some time or other, between their conversion and death,) still, if they trespass against him, he will not let their offences pass unnoticed nor uncorrected. Though grace itself shall not fail, the comfort of it may be sinned away. Salvation is sure to all the redeemed; but the joy of it may be lost. Psa. li 12.

"Christian," having slept in a pleasant arbor, lost his roll of assurance, as Bunyan informs us, but he could not be happy until he found it again "Great peace have they who love thy law;" and they only. Holiness and consolation are wisely and intimately connected; for in proportion as we are enabled to live near to God, to walk humbly and closely with him, and to keep our moral garments clean, we may hope for freedom of intercourse with him, and to assure our hearts before him" Like the happy believers of old, concerning whom it is said, that they walked (at once in the fear of the Lord and in the comfort of the Holy Ghost." Acts ix. 31.

That there are marks of grace is clear beyond a doubt; and that these marks may be perceived at certain seasons is evident, though not at all times. In order to illustrate this, respect may be had to a sun dial in a garden. It is situated in a proper position. All the figures are placed in order, on the dial plate; but still it will be impossible to know the time of day, if the sun does not shine on it. So there may be sure marks of our salvation; and yet we can never clearly perceive them, unless the God who commanded the light to shine out of darkness, shines into our hearts, to give us the light of the knowledge of God, in the person of Jesus Christ. The most prominent marks of grace are,

1. Supreme love to God. Indeed, this is the strongest evidence of salvation. And this love arises, not only from the consideration of what God has done for us, when we contemplate the gift of his Son, in dying for our reuemption; but likewise from a view of his amiableness, as possessed of every moral excellence. So that all selfishness is absorbed, and we love the Supreme Being with the most disinterested affection.

If we are united to the Redeemer by a saving faith, we shall prefer his cause and interest before all the world. Relatives, friends, and life itself, will be sacrificed for his sake The question will be answered. "Lovest thou me more than these?" Lord, thou knowest that I love thee supremely. This love is stronger than death: many waters cannot quench it, nor floods drown it. The Christian will say, from his inmost soul, "In thee, O God, I would terminate all my affections, all my devotions! There is nothing of Heaven to be had on earth, but in thy favor, image and love, and the renewing sense of it. And all the Heaven I expect hereafter, is in the more full and immediate communications of thy love. I can desire nothing upon earth, I can enjoy nothing in Heaven, but thee. What is there else, which can justly claim my love, or pretend to my supreme affection, in comparison with God? Thou art alone the proper centre of it. Oh! that I could love thee above all things, who alone art worthy of my warmest and supreme regard."

2. And we are to love all mankind for the sake of Christ. This is an evidence of faith. We are to love our enemies, and do them all the good in our power. "We know that we have passed from death unto life, because we love the brethren."

3. Another evidence of salvation, is hatred to sin. As an enemy to God, we are to hate it, and to abstain from it. Holiness is opposite to it, and we are to depart from all iniquity.

4. Conformity to the law of God, is another mark of grace. St. Paul says, "I delight in the law of God, after the inner man." This is a proof of a change of heart; for "blessed are the pure in heart,—they shall see God." T. M.

SANDWICH ISLANDS.

A letter from Rev. W. Richards, missionary at Lahainah, Island of Mani, to the Corresponding Secretary of the American Board, says, "The people still give very pleasing attention to public worship, and also to the more private meetings for prayer Not a day passes, but multitudes call to ask questions respecting the Sermons which they hear, and to converse about the various principles and duties of Christianity. Indeed the general state of religious feeling among the people is truly encouraging. The number of those who attend the private praying circles, is more than 200 I have the general direction of all these meetings, and attend many of them. When I am not present, either Taua, or Robert presides at the meeting of the males and Mrs. Richards or Kaamoku, at the meeting of the females, but each of the 200 is occasionally called on to pray."

THE CHRISTIAN CAFFRE.

The Rev Mr Kay, a Methodist Missionary in Southern Africa, thus relates the happy effect of grace on the heart of a poor African. The notice is extracted from Mr. Kay's Missionary Journal.

I have this day witnessed a striking proof of the great change which Christian principles have effected in a Caffre African. He had recently detected one of his countrymen in stealing three head of cattle from him. It is customary in such cases, when the theft is clearly ascertained, to lay the whole before the chief; who, without any ceremony often deprives the offender of his whole herd at once; and the offended is stimulated to injure him to the very utmost of his power, by a hope of obtaining a share in his property proportioned to the spoils. But how marked the difference in this case! Although urged by his friends, as well as by the flagrancy of the crime, and the obstinacy of the criminal, to prosecute him to the utmost rigor of the law, he observed to me, in a truly Christian spirit, "*I have felt the great Word*, and therefore do not wish to see my enemy punished; he is a poor man, with a few cattle, and a large family: and if I bring him before his chief, it will ruin him; I only wish him to give me my own: but he refuses to do this."

PRINTING FOR THE BLIND.

Books have been printed by order of the Edinburgh Blind Asylum, by which blind persons are enabled to read; and an apparatus by which they may communicate with one another by writing, is also said to be in a state of considerable forwardness. The method of printing or writing we have not seen explained; but its practicability may be easily understood on reflecting that the *forms* of letters, and their relative positions in syllables and words, may be as correctly conveyed to the mind through the sense of *feeling* as through that of *sight*.

This invention would, of course be of no use to such as are born *deaf dumb*, and *blind*; since the signification of words presented to the *blind* through the sense of feeling, is explained to them through that of hearing, while the deaf and dumb can receive their ideas of form through the medium of sight alone.

A communication through the sense of feeling must necessarily be far less rapid than through that of sight; but the difference in form will be quite as distinctly conceived by blind persons, many of whom possess an acuteness of feeling truly wonderful.—*Boston Patriot.*

Poetry.

SAINTS IN HEAVEN.

BY J. MONTGOMERY.

What are these in bright array,
This innumerable throng,
Round the altar, night and day,
Tuning their triumphant song?
"Worthy is the Lamb once slain,
Blessing, honour, glory, power,
Wisdom, riches, to obtain—
New dominion, every hour."

These through fiery trials trod;
These through great affliction came;
Now before the throne of God,
Seal'd with his eternal name!
Clad in raiment pure and white,
Victor palms in every hand,
Through their great Redeemer's might,
More than conquerors they stand.

Hunger, thirst, disease, unknown,
On immortal fruits they feed;
Them the Lamb amidst the throne
Shall to living fountains lead.
Joy and gladness banish sighs,
Perfect love dispels their fears,
And forever from their eyes
God shall wipe away all tears.

SABBATH SCHOOLS.

For the Western Luminary.

SABBATH SCHOOL UNION.

First Annual Report of the Fayette County Sabbath School Union.

While, with exultation and adoring gratitude, the christian patriot contemplates those mighty efforts, which are ere long to make this beloved land as the garden of God—which are to level with the dust, the last strong hold of perishing infidelity, destroy the dominion of the prince of darkness, and free a world from the thraldom of sin—while he gazes with admiration upon the holy devotion: the sacred self-consecration of those, who, while they proclaim peace on earth and good will to men, are implanting the standard of their Lord and Master upon the most distant lands; his eye brightens with the anticipations of hope as it rests upon the present system of Christian benevolence, which, pursuing the noiseless and uniform tenor of its effects, is yet destined to operate a resistless and controling influence upon every department of society. Christian friends, where are we to look for those who in after days are to defend the walls of our American Zion? We answer, in the bosom of our *Sabbath Schools*. Who are to stand forward as the advocates of sound moral principles, examples of unshaken, unhesitating virture? who are to be our future Statesmen and Legislators, the pillars of our Independence, and the safe-guards of our liberty? Those who are now learning the high destinies of their nature in our Sunday Schools—who from Sabbath to Sabbath are drawing lessons of wisdom from God's unerring word; those whom Christians are endeavouring to instruct and for whom the whole church are now praying—from these sacred nurseries is to issue an host who, when we are silent in the grave, shall stand up for God, increase the glory of our happy country, elevate the standard of political integrity, and by their prayers draw upon this land, so dear to us all, the richest of heaven's blessing.

In presenting this Society their first Annual Report, the Board of Managers regret that for the want of proper documents they have it not in their power to lay before the Society any facts relative to the progress of the Sabbath School system; they would however refer their friends to the previous and continued efforts of Christians in this place in regard to this interesting and important subject.

In 1817 a Sunday School Society was formed in this place, and three flourishing Schools put into immediate operation. One of these, taught in the 1st Presbyterian Church, at one time numbered upwards of two hundred scholars; and for many years they were the only institutions of the kind in the neighbourhood. But the spirit of good doing is a pervasive spirit: christians began to feel and to act, and the importance of having a Sabbath School attached to each individual Church appeared evident to all; accordingly in 1824 we find a School organized in the M'Chord Church, and in 1825 one in the 1st Baptist Church.

About the same time a school was opened in the Methodist Episcopal Church; recently two others have been established, making six Sunday Schools now in active operation in our town. In 1825 it was thought proper to reorganize the Society above mentioned, that these different Schools might be brought more together, and act more in concert, by having one common centre of union. For this purpose the friends of the institution met in the M'Chord Church, when the Constitution was new modeled and several resolutions adopted calculated to promote the interest of the Society. These resolutions, however, were but partially carried into effect and in a short time the Board discontinued its meetings, & the Schools were again left entirely to the control of their respective Superintendants. In October last we were visited by a Missionary from the American Sunday School Society, who suggested the importance of once more reorganizing the Society, and endeavoring to throw them into a more regular and systematic form; and on the 12th of November a meeting was held in the 1st Baptist Church for the purpose of taking into consideration the propriety of forming a Sabbath School Union for Fayette County; when a Committee was appointed to draft a Constitution which was read at the next concert of prayer of Sabbath Schools, and after a few alterations, unanimously adopted.

At a subsequent meeting of the Board it was resolved that the managers pledge themselves to pay the sum of 100 dolls. within sixty days, provided the Treasurer will advance the said sum for the use of the Union.—This proposition was readily assented to by the Treasurer, who immediately forwarded the sum required to Philadelphia, for the purchase of books for a Depository. Your Board desire if possible within the next year to establish Schools in every neighborhood within their bounds. This could readily be effected provided they had funds to employ an Agent. A committee has been appointed to form a School at Sandersville, and although they have not yet reported, we are confident that a large and highly useful School will soon be put in operation at that place.

From the Schools in connexion with this Society we have the following reports.

In the Sabbath School of the 1st Baptist Church there are one hundred scholars and fourteen teachers. Within the last year three teachers and two scholars have made a public profession of their faith in Christ.

In the School attached to the 1st Presbyterian Church, there are one hundred and eighty scholars and twenty-five teachers. Within the past year thirteen teachers and nineteen scholars have come out from the world and joined themselves to the people of God. Three young men who are now preparing for the gospel ministry were for several years scholars in this School, and two of them received their first religious impressions while acting as Teachers.

In the M'Chord Church Sabbath School there are ninety scholars and sixteen teachers. Four teachers and seven scholars have during the last year made a public profession of Religion.

These Schools your Board found in a flourishing condition, well regulated, and conducted by faithful and conscientious teachers. There are however several improvements which they earnestly desire to see introduced into all the Schools under their care; and especially they are convinced that the use of libraries, will decidedly promote their usefulness, while they extend their influence and render the duties of the teachers far mere easy and interesting.

In the conclusion of this report, suffer your Board warmly and affectionately to recommend this infant institution to the prayers and the exertions of every Christian. We have but just commenced our operations, and is there a friend of the Redeemer, a Philanthropist or a Patriot, who will not extend the hand of benevolence or offer the devout aspirations of the heart in our behalf. We plead the cause of the rising generation, the cause of piety and virtue; and in doing this, we feel that we are advocating the cause of a common country and a common faith. We ask the confidence and support of Christians, and we pledge ourselves that this confidence shall not be misplaced. Shall the objects proposed by this Society be effected or abandoned? Shall we leave thousands of immortals, who are looking up to us for the means of spiritual instruction, in all the helplessness of ignorance, the destructive influence of idle Sabbaths, of bad examples & vitiated habits? Or shall we not collect them within the consecrated walls of a Sabbath School, teach them the true dignity of their nature, train them up for God and for heaven, and implant in their young hearts those high and holy principles which in after life may make them at once the ornaments of our Church and our country? Do Christians hesitate! "The cattle upon a thousand hills are the Lords, and to him belong the treasures of the whole earth."

ANECDOTE.

"What is the use," said the pupil of a medical friend of ours one morning to his master, when on their way to a place of worship; "what is the use of going so often to church, when you only hear the same things over again?" "What is the use," replied his master, "of breakfasting, dining, and supping, every day, when you only eat the same things over again?" "I do not see," said the youth, "that the cases at all resemble each other. I must eat, to support my life and nourish my body, which would otherwise languish and die." "The cases are much more parallel than you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence; so the divine life in the other will wither and pass away, unless we have recourse to the provisions of his grace." "How does it happen, then," inquired the young man, of our friend, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?" "There," answered his master, "you again mistake the matter. It is very true that, when our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different; we have then not only no relish for our food, but even loathe it; and not unfrequently desire that which is unnatural and injurious.—So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes, the exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease; and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence; so the continuance of that spiritual disease—I mean sin—which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favour of its Creator."

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